Clauis abstrusioris 88.ti Euangelij partis opera et vigilijs Guilielmi Shermon ejusdem Ministri et assidui, quibusdam abhinc annis ind astoris excusa, tandemq propitio Dei et hominum adjumamine hucusqs Ecclesiæ Vsui prolata, jamqs dicata. Cujus effigies ejdem præfigitur Anno: Dom: 1672° Annoq Ætatis 65°

Ex dono Guilielmi Shermon filij ejus natu maximi adhucsuperstitis, ac Insculptoris Regio Diplomate instructi et inuestiti.

R454

Ἐυαγγέλιον αἰωνίον τῶν ἐκκομένων τῶν μελλόνων:

OR THE

SAINTS FIRST REVEALED AND COVENANTED MERCIES,

Shortly Approaching.

As being the Main Scope of *Revelation-Prophesie*; Opened and Resolved by *Christ's Divine Key of Prophesie*, in the four last Chapters thereof.

In exceeding much Mercy lately Discovered to the Weak and Unworthy Pen-man of the ensuing Work, and especially by the help of the more late and very Useful *Key* and *Covenants*, An. Dom. 71. with *Parallels* of *Dan.* and *Rev.* more directly leading us to the last said great Discoveries, Explained in our last Books.

And for the better Improvement of them all, here is prefixed a Summarie of the Clearest and most Aboundant Scripture-evidence of that Blessed State of the World to come.

In Reference to a Scheme or short Prospective View of the Whole, from God's Word.

By *W. Sherwin*, Minister of the Gospel.

LONDON, Printed in the Year 1676.

SAINTS

FIRST

REVEALED

AND

CONTINUATED

MERCIES.

Shortly Approaching.

The Introduction to our Scheme or short Prospective View of the most strong and clear evidence of the blessed state of the 1000 *Years*, Rev. 20. *as is manifest in our late Works.* Shewing;

1. THat such a state shall be in the World in the seventh *Millen.*
2. What that state is declared to be from the Word of God.
3. Shewing in a fit Latitude the time when, or the neer approach of that said state.
4. How, or by what means it shall be set up.
5. Unto these we shall add somewhat of the Usefulness of that excellent gracious Discovery thereof, chiefly from Parallelling *Dan.* and *Rev.* both in connexion of Matters and Times, as leading us to the fourth Gentile Monarchie, wherein Gods Kingdome of the Stone, *Dan.* 2. 44. was to be set up, *An. Dom.* 34. for 1666. years from Christs Ascention to his Descending again to break all adverse Kingdomes and Dominions, until it self become a Mountain, *v.* 34, 45. about *An. Dom.* 1700. with the allowance of Bishop *Ushers* four years lost or more, and so probable to be sooner.

Concerning the first, three things are here to be done, first to prove (as in the method, *Iren. Chap.* 1. the Ὀλιτὸς Βασιλέας, namely) to shew that such a Sate or Kingdome shall be: which is abundantly proved in our said work; first from the seven Foundations in our *Irenic.*, mentioned in the beginning thereof. 2*dly*, From the other seven *Convincing Arguments* [besides that Third] in the *Word written*: all which are of very large comprehensiveness; and if duly weighed, will be found to be of very great force: And all our Parallels of *Danniel* and *Revelation* do also very greatly establish these Truths; all which we refer to the Judicious and Impartial Readers perusal: together with the Twelve Foundations of our Faith thereof, proved all along from *Gen.* 3. 15. to the end of the *Revelation*: which Faith was also much formed by our 31 Useful Observations to understand Mystical Prophesies? and by the short Assertions, and useful and needful Distinctions in our *Key*: To the due consideration of all which, we advise the serious reading of our Account of the whole Work, first more generally of the subject, p. 1, 2. and 2*dly*, of the Nature, Use and Order of the Parts of the said Work, in *page* 2, 3, 4. with the two first leaves of the General Title Page, or of the said Twelve Foundations, and in the two first leaves of the last Book on *Rev.* 21. 5. shewing what parts serve for Explication, what for Confirmation, and what for Illustration, and Application, &c. page 1, 2, 3, 4.

2*dly*, To shew this said state shall be in the World, which is sufficiently done by our 15 well approved Reasons by the Learned in those Studies (to which many more may be added.) See our *New Jerusalem* on *Jer.* 3. 17. page 9, 10, 11, 12.

Of the most Certain, Infallible, and Unresistable farther Evidences.

ANd now from Gods gracious late Discovery to us that the said blessed state will be the fulfilling of his declared and Covenanted Mercies then in the said seventh *Millen.* unto the Fathers themselves, and to their spiritual seed through and with that their own Divine Seed Christ, *Gal.* 3. and 2 *Sam.* 7. 16 to the end, as in our two last Books on *Rev.* 20. 5. and *Rev.* 21. 5. is largely explained, which Christs said *Revelation Key* Divinely opens, and which we endeavour here to the best advantage we can in a business

146

of this nature to communicate, so briefly, to all faithful Christians herein concerned; and for all others who may be such, by setting before all men, yet more strong, clear, and irresistable evidences from the word of God concerning the said Mercies, as eternally decreed by God, & after carryed on in the said Covenants & Prophesies of the Old Testament, & witnessed to through the New, to manifest how in the said 7th Milen. as Christ by his *Revel* also hath infallibly resolved us, that all shall answerably be done (as in good part was shewed) in our Picture of Christs most Divine Key, p. 63. of the Resur. which I doubt not but will farther make the evidences thereof so strong, clear, and irresistable, and (as I verily believe) of so great weight, as greater cannot be had to prove any Truth, (nor need to be expected for these) and greater then for any other Truth in the whole book of God, this containing the summ of all, namely, Christs great work of Redemption, as the work so eternally appointed by the Father to be so carryed on by him in the time of his Mediatorship in the first six Millen. (as by and by we doubt not to prove) to redeem the souls, bodies, persons, outward conditions of his Saints and servants then from the Power and Tyranny of their Enemies: & the World & Creatures in that state from the Corruption, Curse, Bondage, Enmity in it since the Fall of Man, as in *Restn.* p 45, 46, 37, &c. Whereupon we must lay down this needful Caution by the way; *viz.* That we must distinguish the said General work of Redemption, from that Spiritually Powerful work of Reconciliation for his Saints at Christs first coming, according to the warrant of the holy Scripture, 2 *Cor.* 5. 19. *God was in Christ reconciling us unto himself, and now by his word of Reconciliation.* Rom. 5. 10. *When Enemies, we were reconciled to God by the death of his Son*: and *Eph.* 2. 16. *That he might reconcile both Jew and Gentile in one body by the Cross*, &c. Christ by his death so making an Attonement in his blood by his own oblation of himself once for all his people, and thereby laid the sure foundation at his first coming, for his powerful and glorious carrying on of all the parts and degrees of the other (as being made the Fathers Commissioner) during his Kingdome of the Stone (whilest he sits upon his Fathers Throne) at that glorious delivery of the Book with 7 Seals *Rev.* 5. to him the Lamb, with seven Hornes, and seven Eyes, to open, and execute the Contents thereof, unto *chap* 19. until his second coming at the end of the said 1666. years when he will sit upon his own Throne, *Rev.* 3. 21. for we cannot ascribe enough to that soul-astonishing wonder, of Gods so free and gracious giving his only Son so to dye for such sinners to reconcile them to himself, yea God was in Christ so reconciling them (as saith the Apostle) to himself; nor of Christs Love and Compassion, so to reconcile them to God the Father by his own blood-shedding, all which were also carried on by the powerful and glorious operation of the Lord the Spirit both for Christ, at first overshaddowing the blessed Virgin at his holy Conception, and having by the eternal spirit offered himself to God without spot, *Heb.* 9. 14. & at last by his Resurrection, declaring him with power by the Spirit of Sanctification to be the Son of God, *Rom.* 1. 4. and by his working in his Saints at all times: which said work of Reconciliation was to be the sure and necessary foundation of all the following parts of the said General Work of Redemption from Mans Fall to the end, taken in the greatest extent, as it was Gods said eternal Design by Christ so to carry on the said Work in the said time, which we shall here endeavour to set before the eyes and understandings of all such serious Christians for their exceeding great Consolation and satisfaction (if duly pondered and improved) which will farther appear (as we said) by the said eternal Decrees, Covenants and Prophe-

sies

ſies in the Old Teſtament, and the Witneſſings of Chriſt and his Apoſtles in the New; but all moſt ſtrongly determined by Chriſts own moſt Divine Revelation But becauſe the firſt 6000 years appear to be alſo appointed by him for the carrying on of his Deſigne for that ſtate in the ſeventh *Millennium*, and therefore to run parallel with the ſaid decreed great work of the Redemption of the World, *viz.* both of Men and Creatures, (as we ſaid) we ſhall upon this third Particular, reſpecting Chriſts carrying it on in the ſix firſt *Millenniums* to the ſeventh, conſider, what proof and evidence we find from the word of God for the ſame, which may double the ſtrength of the ſaid farther remaining Proofs which we are to proceed to ſpeak of; therefore we ſhall firſt manifeſt the reality thereof from Scripture warrant, before we proceed to the other proofs thereof, (which will include much alſo of the condition of that ſaid ſtate from firſt to laſt) firſt the Holy Ghoſt excellently expounderh them by his reſembling of them to the ſix dayes of Creation, before God reſted the ſeventh day, and to the Type of the *Iſraelites* reſt in *Canaan* under *Joſhua*'s conduct, ſignifying thereby, that after 6000 years ſhould be Chriſts Sabbatiſme of reſt from ſuch his great work of Redemption: as the ſpirit of God explains both, *Heb.* 3, and 4 *ch.* which our Saviour likewiſe confirmeth by his moſt ſure Revelation interpretation thereof, and none like it.

And 2*dly*, this is alſo done by God's Spirit comparing 1000 years to one day; as firſt from *Pſal.* 90. where 1000 years with God are ſaid to be as yeſterday, which the Apoſtle *Peter*, 2 Epiſt. 3. 8. ſets forth with great Emphaſis, and declares it to be a great point, which he would not have Chriſtians ignorant of, that one day with the Lord, [Chriſt] (whoſe coming he there ſpeaks of) is as 1000 years; and he puts it both wayes, ſaying, and 1000 years as one day; *viz.* in reference to his ſaid coming, to be at the end of the ſixth *Millennium*; and our Saviour alſo moſt exactly determineth that Sabbatiſme of the ſeventh *Millennium* accordingly, by 1000 years ſix times over, *Rev.* 20. 2, 3, 4, 5, 6, 7. of which more afterwards, &c.

3. Chriſts carrying on that ſaid work of Redemption for his Univerſal True Church, as that work which his Father gave him to do, in that reſpect, in his execution of his three great Offices in the time of his Mediatorſhip in the World, which was firſt in his eminent Prophetical Office in 4000 years to his firſt coming; and ſecondly in his eminent Prieſtly Office in the New Teſtament, in the next 2000 years, before the period of his eminent Kingly Office for his ſaid Univerſal true Church will begin, in that following ſtate in that world to come: (as is largely proved in our Treatiſe on *Gen.* 3. 15)

4. This alſo may appear from that frequent Promiſe of Gods ſhewing mercy to 1000 Generations, that is, for the 7000 years of the worlds continuance: (as we reckon in the middle ſtate of things, three lives to be 21 years, as in page 6, and 7 of our *Key* is explained.)

5. From Scriptute Chronologie, firſt of *Moſes* his 2400 years and more, revealed to him for time paſt, with what was in *Joſhua*, *Judges*, *Kings* and *Chronicles*, which Biſhop *Uſher*, that very good man, and great Antiquary, computes at *Solomons* Temple built 3000 years, and at the Jews Captivity at *Babylon* about *An. Mund* 3450 years, as *Daniels* Divine great Calender, *ch.* 8. of 2300 years of their Bondage, under the four Gentile Monarchies declares, (as we ſhall farther by Divine Aſſiſtance manifeſt.) Which, with Chriſts 1000 years, *Rev.* 20. make up 6750 years, beſides the little ſpace of Satans looſing, (not ſaid what it will be.) To like purpoſe is the concinnitie of *Buculcerus* in our Table of Chronology in the beginning of our *Irenicon*, of his 50 Jubelies to *Iſra-*

olt coming out of *Ægypt*, and to *Babylons* Captivity 70 Jubelies, which is 3550 years, unto which, part of *Daniels* 2300 years 'till Chriſt, is to be added; and from thence he ſpeaketh as aptly, ſaying, The ſeven *Seals*, and the ſeven Trumpets out of the ſeventh *Seal*, and the ſeventh Vial falling under the ſeventh Trumpet, brings us to the ſeventh Millinary, or great *Sabbatiſme* of the *Saints* reſt with Chriſt, (as it is called, *Heb.* 4. 9.)

And as God eternally appointed Chriſt (as after may be ſhewed) in that ſtate to be Heir of all thing, *Heb.* 1. 1, 2, 3. upon his carrying on his three great Works in the world in the 6000 years foregoing (for they alſo paſs through the 6000 to the 7th, wherein he with his *Saints* ſhall enjoy the ſame, as we ſhall ſhew) the firſt is his making the Worlds, that is, the *διακοσμος*, or his Providencial Management of the ſeveral ſtates of things, 1. in the Old World, 2. in this preſent evil World, and 3*dly* in the world to come, *Eph.* 1. 20. & *Heb.* 2. 5. the word is, *οικουμενην μελλουσαν*, an habitable world to come. [For as for Chriſts creating Heaven and Earth at firſt out of nothing, ſpoken of *v.* 10, 11, 12. that was his Tranſient act, but this his making the worlds as he carries on his ſaid work of Redemption, through all the ſaid *διακοσμοι*, againſt the God of this preſent evil world, and the Children of it both ſaid, *αιωνος τουτου*, of this world, (as the *Scripture* decyphers them many times as 2 *Cor.* 4. 4. and *Luke* 16. 8.) ſuch his making of them is his immanent, and ſo long continued act, ſo providentially diſpoſing what is paſt, and will do ſo for what remains to be done, with the Father and by the operation of the Holy Spirit: and ſo 2*dly*, for his upholding of all things by the word of his power, &c. *verſe* 3. through all thoſe *διακοσμοι*, or ſeveral ſtates of thing; and 3*dly* by purging the ſins of his Elect, 1 by his word and will revealed, 2 by his blood ſhed or to be ſhed, and 3*dly*, by his *Spirit* given, through all the ſaid *αιωνας* or Worlds, until from his Perſonal ſecond coming to the Judgment of the great day he perfects the ſaid work of Redemption, and by his carrying on of theſe 3 things in the firſt 6000 years, and that ſo his three fold moſt Juſt Title and Right may then manifeſtly ariſe, of his inheriting all things, *verſ.* 2, 3. which (ſ ith he) his *Saints* ſhall alſo then inherit with him, *Rev.* 21. 7.

But here ſome may object, that the ſixth *Millen.* will ſo want above 200 years, &c.

Anſw. 1. Chriſt tells us of ſhortning evil times for the Elects ſake: he may mean it of theſe, &c.

2. The ſixth *Millen.* in that reſpect ſeems more like the ſixth day in the Creation; at the end of which (moſt probably) the *Serpent Satan* tempted *Eve*, ſhe ſeduced *Adam*, and God in the cool of the day *Summons*, Arrains, and *Sentenceth* all the three ſaid Offenders, and caſt *Adam* and *Eve* out of Paradiſe: (all which would require ſome conſiderable time) and we know not but that he hath deſigned the little ſpace of *Satans* looſing to make it up, being a bad ſtate of things with them who ſhall act in that wicked attempt, which yet will not reach the *Saints*, but only make Chriſt a little work to perfect his ſaid Redemption then, by deſtroying the Devil and wicked men at once, when he laſtly delivers his *Saints* in the world, as in our ſix Concluſions is ſhewed, *page* 17, 18. of Reſtitut. [alſo a *Germane* Doctor gives an account of much more than 200 years loſt in ſeveral Computations which he mentions, and ſo the 6000 years ſhould be much paſt; (but we inſiſt not upon that) only acknowleding God is *Sovereign* Lord of all times and actings in them; and for ſuch particularities we may not be curious, where he hath not revealed, but we ſee the Parallel of the ſixth day, and ſixth thouſand year from Gods one is conſiderable, and (as was ſhewed) we have Gods *Spirits* Guidance thereto, and Chriſts Explication thereof before the lit-

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the space we mentioned: and by all which it may appear there is Scripture ground for Gods Millenniarisme for the first 6000 years, as well as for Christs on the seventh, &c. besides, God appointed Christ to be then Heir of all things; so the order, & manner, & means, with the times for the same: and those times arev ery punctually & exactly set forth by Christ himself. We shall now proceed to the further most irresistable evidence of the said neer approaching time and state.

1. From Gods eternal Decree manifested by his word in four particulars, all to take place in the same time and state; all which are also Divinely, Gloriously and Graciously resolved ultimately (that none may dare to contradict under a terrible Penalty, *Rev.* 22.18,19.) by Christ in his Book of *Revelation*, to belong to the same. The first is, his eternal Decree of appointing Christ then to be Heir of all things, *Heb.* 1. 1, 2, 3. from his 3 fold said right which we but now mentioned, when the world to come, or last state of things in it shall take place; of which, more (if God will) in the instance of the Epistle to the *Hebrews*, when the *Revelation* also declares Christ shall have the Sovereignty and Dominion of the world given to him, as *Dan.* 7. 13, 14. & *Rev.* 20. and all things shall be made new for him and his Saints, *ch.* 21. 5. to become a fit Inheritance for him and them, as he promiseth, (as was said) *Rev.* 21. 7. for which purpose, when *St. James* speaks of raising up *Davids* Tabernacle, the Spirit of God diracts him to set down that great Truth foreknown to God are all his works from the Foundation of the world] as if he would thereby shew that the said raising of the Tabernacle of *David* was a matter [foreknown to God from Eteraity *Acts* 15. 17. when Christ will arise and judge the Earth, that he may, (as the Psalmist speaketh) inherit all Nations, *Psal.* 82. *ult.*

2. Gods Word witnesseth that God made an eternal Covenant with Christ to give to him all his Elect in the said times to be redeemed by him, until he receive his Inheritance, and when the Heathen shall be given him for his Inheritance, and the uttermost parts of the Earth for his possession, *Psal.* 2. And so he declares *Esa.* 62. 6. that he will give them for a Covenant of the people; which the *Sep.* very appositely and fitly renders [γένος μοῦ] *of my Generation*; not of Bloods, or the will of the flesh, or the will of Man; but born of God, as *John* 1. 13. and born of the Spirit, *John* 3. 5, 6. and of this Covenant the Holy Ghost gives an excellent explication, *Isa.* 59 *ult.* As for me, this my Covenant with them (saith the Lord) my spirit which is upon thee, [Christ] and my words which I have put in thy mouth, (which includes all his Ordinances grounded upon his Word) nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed: and again he adds, [saith the Lord] (for this Scipture is full of Emphasis) from henceforth even for ever: I do here only briefly touch upon these great thiugs, referring what remains to future Discourses (if God will) and all those so Heaven-born Creatures, given by Covenant to Christ from Eternity, the Apostle, *Rom.* 8. 17. declares, (where also he speaks of other matters respecting that state of the 1000 years, *verse* 19, 20, 21, &c.) that they shall be Heirs, and joynt Heirs with Christ; and they are also so explained to be the *New Jerusalem* coming down from God out of Heaven, called there, *The Bride, the Lambs Wife*, Rev. 21. 2, 9. which will be the Spirits of just men made perfect, which before that time were in the *Jerusalem* above, *Gal.* 4. but then coming with Christ at his appearance and Kingdome, are called the Bride the Lambs Wife, at the Saints first bodily Resurrection, *Rev.* 20. 4, 5. when as our Saviour prayed, *John* 17. 23. they will be then made perfect in one, and behold his glory, &c. verse 24.

3. Gods word witnesseth that God by his

his ſaid Eternal Decree, appointed the Creation of the World for Chriſt and his ſaid Saints, to be poſſeſſed by them in the ſaid ſeventh *Millennium*; for although he made Angels and Men at firſt in the perfection of their Natures, yet he was not then pleaſed to engage his Almighty Arm to uphold them in that ſtate: wherefore, foreſeeing they would fall, he carries on thereupon his everlaſting deſigne through Chriſt for his Saints to his own great Glory, &c. by whom both the Elect Angels were confirmed in grace and glory; and the ſins of the Saints ſhould through all times be purged away by himſelf; for the good of whom he hath ever ſince made his Elect Angels Miniſtring Spirits, having from Eternity given them by his ſaid Covenant unto Chriſt: Therefore the Spirit of God evidently ſo explains *Pſalm* 8. 4. in that excellent Epiſtle to the *Hebrews*, chap. 2, 6, 7, 8. ſpeaking by alluſion there to the firſt *Adam*: but in both texts Chriſt is ſaid to be the Son of Man, which the firſt *Adam* was not but only by Creation the Son of God, *Luke* 3. the laſt. And this Son of Man [Chriſt] is he that was for a little ſeaſon in the world made lower than the Angels, but after Crowned with Glory and Honour; who for the ſuffering of death, (as the Apoſtle ſpeaks, *Heb.* 1. 3.) ſat down on the right hand of the Majeſty on high; and hath all things (as he goes on, *v.* 8.) put in ſubjection under his feet; *viz.* Decretively and Declaratively, not actually (as all ſhall then be) & ſo the holy Apoſtle ſpeaks there [*we do not yet ſee all things put under him*, v. 8.] and now in ſome ſort or ſence the world is the Saints, as 1 *Cor.* 3. 22. but then it ſhall be [not only as Chriſt now providentially orders all for their good therein] but then it ſhall alſo be theirs in poſſeſſion too, at the ſaid times of the Reſtitution of all things (as our Saviour reſolves in that world to come, *Rev.* 21. 5 7.) Conſider well as to this Head, our Divine Theſes, in *pag.* 3, 4, 5, 6, &c. of our firſt *Irenic.* and *Abridg.* p. 7, 8, &c. all (though ſhort) yet of great weight.

4. Gods word witneſſeth that by an Eeternal Decree he hath appointed to ſet his King Chriſt upon his holy Hill of *Sion*, *Pſal.* 2. according to his laſt Covenant with *David* for his ſure Mercies reſpecting Chriſts Univerſal and perpetual Kingdome that he promiſed to him for ever, 2 *Sam* 7. 16. to the end; & that after all the vain attempts in the world to the contrary, *v.* 1, 2, 3, which have ever been in acting ſince the Fall, that Enmity was put by Gods Juſtice between the ſeed of the Woman, and the ſeed of the Serpent, *Gen.* 3. 15. and will be to that very time when he ſhall come with his Saints to take poſſeſſion of it, which I doubt not but this Generation will ſhortly ſee; and what a time of trouble will then be, 'till Chriſts ſaid coming ends it, *Dan* 12. 1. *Rev.* 16. 18. experience will ſoon manifeſt; but notwithſtanding all that hath been, is now in acting, or ſhall be, until then: yet ſaith God, I have ſet my King [Chriſt, the great King of the *New Jeruſalem*, as he ſtiles himſelf, *Mat* 5. 35.] upon my holy Hill of *Sion*; when alſo upon his asking (as he did *John* 17. 20.) he will give him the Heathen for his Inheritance, and the uttermoſt part of the Earth for his Poſſeſſion; and when he will make him his Firſtborne (and ſo Heir to the Kingdome) higher than the Kings of the Earth, *Pſal.* 89. 27. and Prince of the Kings of the Earth, *Rev.* 1. 5. and therefore when he deſtroyes the Beaſt and falſe Prophet at the *Armageddon* Battel, his Name ſhall be written upon his Veſture, and upon his Thigh; whoſe Name alſo is called the Word of God, *v.* 13. yea, he had a name written that no man knows but he himſelf, *v.* 12. but yet, *v.* 16. his Name is ſo written King of Kings, and Lord of Lords, *Rev.* 19 11, &c. whereupon he with his raiſed Saints ſhall Reign upon Earth 1000 years, *Rev.* 20. 4, 6. which will be Gods ſaid ſetting of his King

Chriſt

Christ upon his holy Hill of *Sion*, and his poſſeſſing of his ſaid Davidical Kingdome for ever, 2 *Sam.* 7. which from our 12 Foundations of our Faith hereof is abundantly evident with others.

Hence alſo it is very obſervable, *Act.* 15. 16, 17. that the Holy Spirit upon the Apoſtle *James* his ſpeaking of the raiſing *Davids* Tabernacle, which the Prophet *Am.* ſhews, *ch.* 9. 11. the laſt ſhall be ſo that the people ſhall never more thenceforward be pulled up out of their own Land (as alſo is ſaid 2 *Sam.* 7) and to be when the fulneſs of the Gentiles ſhall come in, as *Rom.* 11. which he ſtiles all the Heathen that are called by my name, to which text of *Amos* S. *James* having ſpoken of the Gentils firſt call, which was in part (as he ſaid by his mouth, *v.* 7. he then adds, after that I will returne, [which words are not in *Amos* 9. but Gods Spirit taught him ſo to explain them] and build up his Tabernacle alſo; and as declaring it not to belong to that firſt call of the Gentiles, but as *Amos* ſaith when all the Heathen ſhall be called by his name; and thereupon adds that great general Divine Truth, here to be eſpecially applyed to the raiſing of *Davids* Tabernacle, *v.* 18. known unto God, ſaith he, are all his works from the beginning of the world, as if he would thereby teach Gods people that it was Gods eternal deſigne then to raiſe *Davids* ſaid Tabernacle in Chriſt according to his Covenant with *David*, *viz.* for his Houſe, his Throne, and Kingdome for ever, as 2 *Sam.* 7. and that all the works of God in the world ſince tend to fulfil that which is his great deſigne in that time in the world; namely, for Chriſt to reign in the renewed ſtate thereof with his Saints in it, where they had all been before ſo Contemned, Perſecuted, and Oppreſſed by the black Prince of this preſent evil world, and by ungodly men alſo called the children thereof, namely of this preſent evil world. And thus we may ſee in all theſe particulars, Gods eternal decrees are confirmed and explained by Chriſt as they ſhall take place in that ſtate in thoſe times accordingly, of which much more will be manifeſt from the Divine exactneſs, the comprehenſive uſefulneſs, and the certain determination of Chriſt in his ſaid Key, which is chiefly the ſpirit of Prophefie, and the Teſtimony of Jeſus, as he had before ſpoken by his ſpirit in his Prophets, *Rev.* 19. 10.

The next evidence of the ſaid ſtate in the ſaid times, is from the moſt ancient Declarations, Promiſes, and Covenants in his word unto the Fathers, as the next revealed grounds of the ſame. The firſt was Gods own Declaration upon Mans Fall, That the ſeed of the Woman ſhould break the Serpents head; and becauſe he was to be only the ſeed of the Woman, and not of the man, therefore was neceſſarily to be the Son of God, as he was manifeſt to be in the in 4000 years after, & by the breaking of the Serpents head by degrees, in reſpect both of his head of Policie and Power, at laſt he ſhould ſo make way for his own ſovereignty, and the Dominion over the Creatures, at laſt to be reſtored to him, as largely is to be ſeen in our Treatiſe on *Gen.* 3. 15. ſo that in that firſt Declaration we may obſerve, firſt, how all evil ſhall by him be taken out of the world, *viz.* by Chriſts deſtroying the works of the Devil, as *St. John* ſpeaks, and that both in his Deſignes and actings by all his wicked Inſtruments in the old world, and ever ſince in the new world, eſpecially in his deſigns of his three *Babels*, as in *ch.* 5. of our *Iren.* all to come to utter confuſioon at his 2d coming, (having laid the firm foundation thereof by his death at his firſt coming) by bringing in again at laſt oneneſs of Language, peaceable and good Government, and vindicated his Goſpel Truth from Myſtical *Babylons* pollutions: but more eſpecially he will break his head of power by his great day of Judgment eminently at the firſt act thereof, *Rev.* 19. 20. and totally, and finally at the laſt, *v.* 11.

And 2*dly*, this in the next place God more generally made known to *Enoch*, as *St. Jude* records it, v. 13, 14. who was a Type of Christs Aſcention, having this Teſtimony, that he pleaſed God, as the Apoſtle witneſſeth (as God was well pleaſed with Chriſt who having done all his wills, aſcended into Heaven, and at his deſcending again begins the firſt act of his Judgment of his ſaid great day, when the body of the Beaſt ſhall be given to the burning flame, *Dan.* 7. and the laſt act will totally and finally break his ſaid head of power, which our Saviour teacheth ſhall be after the 1000 years of his Reign with his Sts. *Rev.* 20. when Satan ſhall be caſt into the fiery lake, wherein the Beaſt had been 1000 years before.

The 3*d* to whom God revealed thoſe Mercies ſo long before was *Noah*, and that three wayes; Firſt, as ſaving his Family by an Ark, from that deſtruction with wicked men by the flood, as a Type of Chriſts ſaving his Saints from the fires of Gods wrath at both thoſe acts of Judgment againſt men and Devils. And then 2*dly*, on the other hand for carrying on of Good for the Saints then, God in the ſecond place made a Covenant with *Noah* for the Worlds and Creatures preſervation, until thoſe laſt times, and ſet the Rainbow in the clouds as a token thereof, and alſo for the fruitfulneſs thereof, for all their Accommodations till then; and that the greateſt fruitfulneſs ſhould be in that laſt ſtate, as the Prophets afterwards both confirm and explain, as *Joel* 3. *Ezek.* 34. *Amos* 9. 13.

And in the 3*d* place, God gives a Propheſie to *Noah*, that his two Sons poſterity, *viz.* the *Jews* deſcending from *Shem*, who obtained the firſt intereſt in Gods favour then; and the *Gentiles* in their time deſcending from *Japhet*, ſhould be perſwaded by God to dwell in the Tents of *Shem*, *viz.* to be of the true Church, when the *Jews* were caſt off, *Acts* 13. being the two ſtems, out of whoſe roots the Elect ſhould (moſtly) ariſe, until Chriſts ſecond comeing (though (ſtaply) many Proſelites might ſpring out of *Chams* race ſince, as before the flood out of *Cains*) the former Call of the *Gentiles*, *Hoſ.* 10. is explained *Rom.* 9. and the joynt Call of both to come, is explained, *Rom.* 15. when the *Gentiles*, with all Gods ancient people, ſhall rejoyce together, as *Deut.* 32. 43. but after that time all Nations and People ſhall ſee the ſalvation of the great God of *Iſrael*, when the Heathen (as was ſaid) ſhall be given to Chriſt for his Inheritance, *&c.* and as *Dan.* 7. 27. all the Kingdome and Dominion, and Greatneſs of the Kingdome under the whole Heaven (*N. B.*) ſhall be given to the Saints of the moſt high with Chriſt, and all Dominion ſhall ſerve and obey him. And thus briefly of the ſaid Predictions to the ſaid three Fathers, *Adam*, *Enoch* and *Noah*, all extending to the ſaid time and ſtate, (as our Saviour hath likewiſe by his *Revelation* reſolved us, *&c.*)

Come we now to the Covenanted Mercies made by God to the following Fathers, and their ſpiritual ſeed, for the Typical *Canaan*, and *Mount Sion* therein, *&c.* to enjoy the benefits thereof through their Divine ſeed Chriſt; [for there are many differences betwixt them, and their natural races intereſt, which was but conditional, and ſo broken by them, as we ſet down in many diſtinctions, *pag.* 10, 11, 12. of *Reſurrect.*] but their ſpiritual Race with themſelves will enjoy their ſure intereſt in the renewed ſtate thereof at the firſt Reſurrection, (as in our Key of the Covenants with *Abraham*, *Iſaac*, *Jacob*, and *David*, of which many great things are there obſervable, *pag.* 6, 7, 8, *&c.* and all ſuiting to Chriſts Revelation in the New *Jeruſalem* ſtate, and Kingdome of Chriſt, *ch.* 20, & 21, & 22. all holding forth the truth and faithfulneſs of God, as we more largely ſhewed both in the Syſteme of promiſed Mercies and Covenants, and the Treatiſe following of Reſur.

Firſt,

First, *Abraham* the Father of the Faithful had a seven fold gradation of the said Promises and Covenants for the Land of *Canaan*, and the chief City in it for his natural seed in the Type, but as for his own interest, he looked for a City that was then a far off, at the first Resur. (with his spiritual seed) that hath foundations, whose Maker and Builder is God, which God (saith the Apostle) had prepared for the Fathers, who Without us also shall not there be made perfect, *Heb.* 11. 10, 16, 40. or perfect in one, *Jobn* 17. in the *New Jerusalem* as the Lambs Wife, *Rev.* 21. 2, 9. for as *Abraham* saw Christs day, first and last by Faith; so it is not to be doubted, but he saw that City of an Heavenly excellency, (though it will be in the world then, as our fifteen Reasons approved by the learned and judicious sufficiently manifest) and so the Covenanted Confirmations to the like purpose made unto *Isaac* and *Jacob*: as may particularly be seen in our said Key respecting all their three Covenants; for here we only briefly touch upon them, as affording us their strong evidence to these said Divine Truths.

The last is Gods Covenant with *David* as to his sure Mercies respecting his Kingdome, gloriously to be set up in Christ, when he shall return (as *Luke* 19.) from his Fathers right hand, ceasing then as Mediator, to sit upon his Fathers Throne, *Rev.* 3. 21. and coming to sit with his said Saints upon his own Throne then; for all these said Fathers natural Off-spring were cast out of the Typical *Canaan* with a sore destruction for their great sins, *Mic.* 2. 10. and *Davids* natural Race ceased to succeed him over *Israel* and *Judah*, for the height of their wickedness, to the falling of his Tabernacle; for their long bondage of 2300 years, during the four Gentile Monarchies succeeding thereupon, (as God revealed to the greatly beloved Prophet *Daniel*) and after his Visions is also contained in *St. Johns* the beloved Disciples book of *Revelation*, whenas the Prophet *Amos* speaks, *ch.* 9. and is explained by the Apostle *James*, *Act.* 15. that *Davids* Tabernacle at the end of the last Monarchy (now neer approaching) shall (as was said) in Christ that Son of *David* be set up again, when the spiritual and Divine part of the last Covenant with *David* shall most surely be fulfilled, to the exceeding great glory amongst all his said Saints, of his Wisdome, Power, Justice and Truth against the Serpent and his seed; and of his Wisdome, Mercy, Goodness, Faithfulness and Truth to themselves, as in our Treatise of Resurrection is set forth. The like Testimony now of the almost experienced time God gave by his other Divine Contemporary Mistical Prophet *Ezekiel*, *ch.* 21. 26, 27. saying both of the fall of *Davids* Tabernacle in the last of his Natural Race, I will overturn, overturn, overturn; & of the raising it up again as follows, &c. The fall is first redoubled there not only for certainty of its falling: as the four Monarchies were twice revealed, first to a *Gentile*, secondly to a *Jew*, &c. but it seems to be a farther confirmation of *Daniels* large measure of the suffering times of the *Jews* and *Gentiles* under the same four Monarchies, which by Gods Spirit seems expressly to be declared in the next words, which declare the raising it up again; *viz.* [until he come, whose right it is, and I will give it him] which was meant evidently of his second coming; for he came the first time to suffer, not to reign: neither doth God give it to him, until his second coming, at the destruction of the Beast, *Dan.* 7. 9, 13, 14. when the Tabernacle of *David* is to be raised up again in him. But this three fold overturning was to be fulfilled in that long interim of their bondage 2300 years, (as since hath been found by experience neer to the end thereof.) The first overturn was by the *Caldeans*, when the *Jews* were led Captive to *Babylon*; [But under the *Medo-persians*, God wonderfully reduced many of them by working

the Spirit of *Cyrus* to it, to fulfil *Jacobs* Propheſie of the comeing of *Shilo*, and *Daniels* 70 weeks, to Chriſts finiſhing tranſgreſſion by his death, and bringing in everlaſting righteouſneſs by his Reſurrection and Aſcention, when God ſet up his Kingdome of the Stone (as was noted) yet ſecondly, under the *Greek* Monarchy their Land was ſaddly harraſed and ſpoiled a long time, betwixt the two Wings or Branches thereof, *Ægypt* and *Syria* lying on both ſides of it, until the end of *Antiochus Epiphanes* his outrage, when the *Roman* (by Scripture account) began, under which their Land hath been again greatly overturned, and turned into a Province until thoſe Ruiners of that Monarchy, *viz.* the *Mahumitans*, *Sariens* and *Turks* both harraſed it and took it, and by degrees all the *Eaſtern* Empire alſo; ſo that the *Jews* have changed only their Oppreſſers, but not their Bondage, and ſtill in the Land of *Magog*, or *Roman* Monarchy, wherein they are to continue in that part until that Monarchy, and their preſent Oppreſſor [the *Turk*] both periſh (probably) together at Chriſts ſaid appearance and Kingdom: and thus through all that ſaid time, that three fold overturning will be very probably fulfilled: and the Spirit of Chriſt hath in many things to come alſo witneſſed by *Ezekiel* as well as *Daniel* (though the Series and order of them is chiefly from *Daniel*) But *Ezekiel* chap. 36. ſpeaks of their Divine Grace as the foundation of all future Mercy: ſo *Daniel* 12. 1, 2, 3. & ch. 37. of their Deliverance and Union: ſo *Dan.* 12. 1. & chap. 38. 39. he had the Viſion of *Gog* and *Magogs* deſtruction: ſo *Dan.* 7. & chap. 40. to the end of the Book: the Viſion of the *New Jeruſalem*, and the Temple upon the Enemies ſaid ruine: ſo *Daniel* at that end of their dayes ſhall ſtand up in his Lot in that ſtate.

3. It is manifeſt from Gods many explications of the ſaid Predictions and promiſed Covenants and Mercies to the Fathers, as they are afterwards confirmed and explained in the following Prophets; all which are ultimately determined by the Revelation of Jeſus Chriſt in the ſaid ſtate and time, as reſpecting all ſuch ſaid Saints that ſhall then be raiſed by him to reign with him in his ſaid Mediatory or Davidical Kingdome in the 1000 years, and be in the *New Jeruſalem* happy ſtate then in the world, at the times of the Reſtit. of all things: wherefore Chriſts ſaid Revelation ought exceedingly to be regarded and believed, beſides other Reaſons for the light it gives to all ſuch Prophetical Scriptures, & for the manifold comprehenſive uſefulneſs of it, &c. And here we might proceed farther to ſhew how theſe Covenants were confirmed by the following Prophets which largely might be done, had it not been ſet forth from *Acts* 3. as he ſpake by the mouth of all his holy Prophets, in our *Iren.* ch. 5, 6, 7, 8. and in our 12 ſaid Foundations, with many other parts of our ſaid work, which is now by Divine diſpoſal become a uſeful Comment upon our two laſt Treatiſes on *Rev.* 20. 5. and *Rev.* 21. 5. pag. 1, 2, 3, 4. of *Reſtitut.* Since Chriſts Spirit hath vouchſafed theſe great Diſcoveries to ſo weak & unworthy an Inſtrument of late, by the help of all our former Pieces, eſpecially of our more late uſeful Key, and alſo our three firſt Convincing Argments in the Word Written, abundantly prove the ſame, we need add no more, &c. and our Saviour, *Rev.* 21. applyed divers Texts in *Eſa.* 60, &c. to the time and ſtate of the *New Jeruſalem*, as a pattern of many more, &c.

4. The fourth Scripture evidence is of the many paſſages in the Goſpels, and Acts, and Epiſtles of the Apoſtles, which receive no full and ſure explication, but by the help of Chriſts ſaid Revelation, which teacheth us alſo, that they have relation to all the former heads. 1. of Gods eternal Decree in all the ſaid Particulars. 2. To his declared or promiſed Mercies and Covenants afore named; or to the Pro-

Prophetic Confirmations, Explications or Illuſtrations of the ſame, which all explaining their ſenſe in the New Teſtament, and alſo is very evidently the moſt excellent Divine Key of all ſuch Propheſies referring to that ſaid time and ſtate, and even the Propheſie of *Jacob*, and the like, and the partial deliverance of the two Tribes wonderfully by Gods working Divinely upon the ſpirit of *Cyrus* to that end, and *Daniels* 70 Weeks of Years, all ſpecially and immediately reſpecting the Meſſias or Shiloe's firſt comeing. Yet ſince Gods Kingdome of the Stone began, at or about his Aſcention for 1666. years from that his ſpiritual powerful Victory over the Powers of Darkneſs then, *Col.* 15. until his ſaid glorious, viſible & powerful victory be obtained over all his great Enemies, making them then (at the end thereof) his footſtool: ſo we may thence alſo ſee the drift of that great Foundation then laid for the Saints ſaid Reconciliation to God, was to advance the glorious and bleſſed ends of Chriſts ſecond comeing, when they ſhall reign with him, which we have already given inſtances of, from *Luke* 20, 35, 36. explained in *Reſur.* by *Rev.* 20, 5. and of *Act.* 3. 19, 20, 21. explained by *Rev.* 21. 5. in the beginning of both our laſt books and ſhall by Gods gracious aſſiſtance do in ſome other of the Epiſtles, but eſpecially as a pattern of all the reſt in the Epiſtle to the *Hebrews*, to manifeſt that Revelation Interpretation of all ſuch ſaid Parts of Scripture is the beſt and moſt ſure Interpretation of them.

5. It is manifeſt from the many Parallels in the Books of *Daniel* and the *Revelation*, and of the admirable connexion of both: Firſt of the matters and things; and ſecondly of their times or the Series and order of them both. Firſt from their many Parallels: as 1. The manner of writing them both, *Rev.* 1. 19. firſt of the things which both of them had ſeen. 2. of the things then in their own time, as we obſerved in our Summary of *Daniel*, pag. 3, 4, 5. *&c.* And 3*dly*, of the things that ſhall be afterwards, *&c.* where many things are ſet down ſuiting to one another: and though *Daniel* ſet forth more generally and briefly all the four Monarchies, *chap.* 2. and *chap.* 7. yet at the end of them in both chapters, he ſhews the ſtate of things to be in the 1000 years: at the end of *chap.* 2. he ſets down the beginning of the Kingdome of the Stone at *v.* 44, &c. about Chriſts Aſcention, to continue for 1666 years, which ſhould break the Iron *Roman* Monarchy in that time, and it ſelf become a Mountain filling the whole Earth, *v.* 35. when the time of the ten Kings, *ch.* 7. and the little Hornes time, time, and halfe a time, *viz.* of the Beaſt or Antichriſt, [haply the Turk alſo, for there are many Reſemblances of both, *&c.*] ſhall be extinct, and therefore in that ſeventh chapter he ſpeaks of the firſt act of the Judgment of the great day to give the body of the Beaſt to the burning flame; when he had alſo the Viſion of Chriſts comeing in the Clouds to receive his univerſal and perpetual Kingdome in the world, next after the Beaſts Date of a time, times, and half a time are out; explained by 42 moneths, and 1260 daves in *Rev.* 11. & briefly in paſſing over the Perſian, *v.* 1, 2. and running through much of the Grecian Monarchy in *ch.* 11, to *v.* 36. he comes to the Roman at its height in Chriſts time, and after in the primative Perſecutions, *v.* 36. and to the Popes, *v.* 37, 38, 39. and ſo by the *Saracens* in that time of the end, *v.* 40. and the Turks, *v.* 40. that King of the North, of whom as the ſecond Woe-trumpet he proceeds to ſpeak *v.* 41, 42, 43, 44. to his end 45. about Chriſts appearance; and ſo *ch.* 12. ſetting forth the time of Chriſts appearance and Kingdome, he gives farther explications of the times of the Beaſt *v.* 5, 6, 7. and thoſe before it, *verſe* 4. and in reference to Chriſts ſaid comeing, *ch.* 10. he had a Viſion aforehand of his glorious perſon, and ſo had St. *John*, ch. 1. and as the man in white Linnen, *ch.* 12. as the great High-prieſt declares the time, *viz.* of that laſt Gentile Monarchy

ſhould

ſhould be no longer than Chriſts appearance: ſo Chriſt the ſame perſon ſwears the like, *Rev.* 10 at the ſounding of the ſeventh Trumpet, which is the very ſame time: ſee more in our Parallels of the Roman and Chriſts Monarchy from both Books. And he that is able to make theſe and the like Parallels underſtandingly by Gods Mercy may ſoon prove very judicious in matters reſpecting the ſaid happy ſtate of the 1000 years, ſo excellently ſet down by Chriſt farther to explain theſe laſt things in the 4 laſt *ch.* of the *Revel.*

And 2*dly*, there is a wonderful connexion of the Miſterious times of *Daniel*, with thoſe of the *Revelation* ſucceeding them, firſt the great Calender of 2300 years in *ch.* 8. of *Daniel*, miſteriouſly given by *Palmoni*, or the ſecret Numberer, as it is opened *v.* 17. by him, at the time of the end the Viſion ſhall be, and *v.* 19. in the laſt end of the indignation, *viz.* againſt the Jews; and *v.* 26. as a Key of both, to be ſhut up for many dayes, with many other Reaſons in our Summary on that text, which manifeſt it to be the meaſure of the times of the Gentiles Dominion, and Iſraelites and Jews joynt Bondage, which contains *Daniels* three Monarchies paſt, and the Romans to Chriſt, and thence by vulgar account 1700 years to *Rev. 19 ch.* as in *Reſtitut.* p. 26, 27, 28. until the ruine of the Beaſt, and until Chriſts ſaid Kingdome of the Mountain begins; likewiſe, in *Daniels* ſecond Number of the 70 weeks, from the execution of the Command, in the 20th. year of *Artaxerxes Longimanus*, about *Anno Mundi* 3550. to build the City *Jeruſalem*, to Chriſts putting an end to ſin by his death, and bringing in everlaſting Righteouſneſs by his Reſurrection and Aſcention, in the middle of *Daniels* laſt week, making up 490 years, when the God of Heaven ſet up the Kingdome of the Stone for its 1666 years, and is alſo the period of Antichriſts Date, *Rev.* 13. *ult.* to be found out by the Spirits Divine Wiſdome in *Daniel* and St. *Paul*, who ſaith the appearance of Chriſts coming will deſtroy him, 1 *Theſſ.* 2. 8. and this Number of *Daniel* proceeds in connexion with the *Revelation*, from *Anno Dom.* by vulgar account, about 34. by adding the ſaid Divine Number (as I eſteem it) both wayes, 1666. for the end of the Kingdome of the Stone, then beginning that of the Mountain, as *v.* 35. and alſo the end of the Beaſts Date, and ſo ſtands in connexion with *Daniel* in reſpect both of the former and latter times of *Daniel* and *Revelation*, ſo ſuiting admirably each to other, &c.

3 For *Daniels* third Miſtical Numbers connexion by a mark [of taking away of Sacrifice, and ſetting up the abomination of deſolation, *chap.* 12.] to be found many hundred years after; and yet when it comes after *Adrians* the Emperours driving the Jews from ſacrificing about 130 years after Chriſt, and *Conſtantines* about 312. that it ſo wonderfully ſhould be ordered about 365 in *Julian* the Apoſtates time, that by ſuch an eminent hand of God, as we ſhewed. *pag.* 6. of Abridgm. of *Dan.* & of Parral. *p.* 34. it ſhould then be taken away ultimately (as publick at leaſt) to which 365. by adding the before revealed to *Daniel* 1335. (thence to the bleſſed times) the ſaid *Revelation* number of 1700 years, to *ch.* 20. is ſo by that wonderful connexion made up by both theſe beloved Servants of God and Chriſts ſo ſtrange agreement in witneſſing joyntly to both Divine books from the ſame Holy Spirit, which is one admirable evidence of the ſaid Truth witneſſed by both.

And as to the excellent Divine Contrivance of the Book of *Revelation* in two Schemes, to *ch.* 19. as an explication of *Daniels* ſhort Hints for the Times; during 1666 years, under the Kingdome of the Stone; *Dan.* 2. 34. from Chriſts Aſcention to his deſcending again, as *pag.* 26, 27. of Reſtitut. with other things obſervable in the order of it: all theſe may be obſerved in our Scheme of Revelation, and Summary of *Daniel* in

one sheet, of excellent use, (if well perused, and frequently.) But for the matter of the four last chapters briefly handled, *Dan.* 2. and *Dan.* 7. after the fourth Monarchy our Saviour explains Divinely many things as referring to the other Prophets, from first to last, chiefly respecting the said antient Predictions & Covenants with wonderful exactness, which the latter Prophets, and New Testament confirm, as they are so explained by Christs said *Revelation*.

Yet many allusions to other Prophets are made in that whole book to the Old Testament Dispensations, both of the Camp of *Israel* in their Wilderness condition, and when the Temple was built, and to Rulers the 24 Elders; and to Church Guides, the four Beasts full of Eyes, *Rev.* 4. & to *Ezekiels* Vision, *ch.* 1. & 10. and *Es.* 6. to *Zacharies* two Olive Trees, *ch.* 4. the Witnesses, *Rev.* 11. &c. wherein we may note the passing of the handle of Christs Key (as we may fitly call it) by Promises and Incouragements (as in our seventh Convincing Argument) to their times of fulfilling in the 1000 years: as the Souls beheaded, and their fellow Servants and Brethren, *Rev.* 6. 9, 10, &c. are raised to Reign, *ch.* 20 4, 6. which is a very weighty and useful consideration therein. We only by the Abridgments [mentioned in our Account, *p.*3.] passed *per Saltum* (as we said *pag.* 3. of Resur.) unto the twentieth *ch.* referring Christians for the former part to *ch.* 19. (now almost fulfilled) to Mr. *Medes* Commentary, and *Clavis* chiefly: but the Observation of *Decem.*7.1664. in the *Postscr.* on Mr. *Durhams* book do explain many things from *ch.* 5. to the end: but note here, that as *Daniels* twelfth *ch.* is a Key to that Book, so *Rev.* 17. to the times of the Beasts 1660 years, as in our useful Observations, where that and many other excellent matters respecting both books are set down, Observ. 7, 8, 9, 10, 11. next after the Tract upon *Rev.* 11, 20. Thus we see the Holy Spirit so many wayes joyns *Daniel* and the *Revelation* both in times and things (as was shewed) in both Books through the 2300 years of the four said Gentile Monarchies from the falling of *Davids* said Tabernacle, which points Unto us this consolation that God will be mindful of that covenant when the time comes: as also of all the former whose Period is the same and their mercie in substance will be the same: and it is no wonder it should be so long before that peoples reducement, since their Sin was so great at first, but especially at their last and longest and sorest Captivity when they had killed the Lord of life with so great a curse upon themselves and their Children.

Upon all which said confirmations and evidences Gods Design in Christs redemption was at his first coming to be manifest to be the son of God in the flesh, and to have a body given him *Heb* 10.5. as in both respects foretold by the Prophets, when as God-man he by dying laid the foundation of all future good, Reconciling both Jews and Gentles by his death: *Rom.*5.10. and metiting the salvation of all his Saints souls, about *An. Mun.* 4000. but towards the end of the Sixth millennium at his 2*d* coming he shall powerfully destroy his great Visible enemies and bind Satan the 1000. years and raise the Saints bodies from the grave freeing the persons and outward conditions of his people, and the the world and Creatures in it from the bondage of Corruptions as largly is explained Restit. p. 44. 45. 46. &c. and in the 4. last *ch.* we shall here only farther observe Christs curious exactness that speaking of the beasts destruction at the time of his eminent breaking of the Serpents head at the first act of the Judgment; he only saith these are the true sayings of God c.19.9. but when he speaks of the promised mercies to the Fathers (twice) to be then fulfilled, he saith, ch. 21.5. and chap 22. 6. these words are both faithfull and true.

And also for the times in respect of the

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when he sets the mark γέγονε, it is done, at the renovation of all things, *ch.* 21. 6. which before he had set, *Chap.* 16. 17. by a like great Voice from the Throne to shew their coincidence at the same time, saying, γέγονε, it is done, as from *Ezek.* 39. 8. is remarkably explained. [N. B.] page 61, 62. of Restitut.

And for the *quandiu* how long it shall continue, Christ set it down in an unparallell'd manner, six times over to be 1000 years; & 3 of them absolutely 1000 years, χίλια ἔτη, and then three times relatively, καὶ χίλια ἔτη, those, those, those thousand years, *Rev.* 20. First, of Satans binding, *v.* 2, 3. *2dly*, of the Saints first bodily Resurrection and Reign with Christ in the world, *v.* 4. 5. *3dly*, of the happy condition in that state. 1. They are blessed. 2. Holy, as the reason of that blessedness. 3. Their security thereupon, they shall not be hurt of the second death. 4. Their great Priviledge, then they shall be Priests of God and of Christ. 5. In their supream Authority with Christ, then they reigned with Christ 1000 years. In such a wonderful glorious manner hath our Saviour determined the said time and state, which is the Divine Millenniarism of Christ so exactly and curiously set before us by his Scriptures of Truth.

And lastly, by the comprehensive usefulness of this book, it refers to all parts of Holy Scriptures; for first, Christ explains the last times of the four Gentile Monarchies, mistically contained in *Daniel*, as we shewed from the beginning of the Kingdome of the Stone, to the end thereof, at *ch.* 19. whose Chronology begins when *Davids* Tabernacle fell for the Sins of his natural Race; and those said Gentile Kingdomes reach through the 2300 years of their continuance, to the raising of *Davids* Tabernacle in Christ, as the Son of *Davids* Reign with his Saints. Now *Davids* Covenant for his said Kingdome (which that state of *Israel* was then grown up unto) carries us back to the former Promises and Covenants to *Abraham*, *Isaac* and *Jacob*, respecting the renewed state of the Land, and the *New Jerusalem* belonging to their Spiritual Seed, and *Noahs* Type of the Ark, sets forth the safety of the Saints in the end of the world, by Christ their true Ark; the Covenant for all Creatures signified by the Rainbow, assures the worlds continuance, and the accommodations of its fruitfulness, and that chiefly for those times (as following Prophets teach us) his Prophesie of *Shems* and *Japhets* Posterity, set forth of what Race mostly (besides Proselites haply all along) should rise, as the Prophets after explain in both their double great Calls; and how the Messiah from *Adam*, *Enoch*, *Noah*, and all the rest should lineally descend, who should restore his Saints with himself, to a much more glorious and happy Paradise of God in that said state and Kingdome of Christ than the first *Adam* had, when he was the only Monarch of the world.

Yea, this most Divine Book will carry us higher than the Creation or beginning of time to Gods eternal Purpose in the four said particulars all explained and confirmed in Christs *Revelation Key*.

By the help of this we may judge of the several Prophesies from the Fountains of them, revealed in the Word of God, as they relate to the Revealed and Promised Mercies in their particular drift; as what relates to *Adams*, what to *Noahs*, to *Abrahams*, *Isaacs* and *Jacobs* for their Land, and what to *Davids*, as to his sure Kingdome, &c. and upon these Discoveries of Gods so giving them title to that state from the said sure Promises & Covenants they will then sing their Halelujahs upon such accounts, which the *Revelation* teacheth both us and them; as in our Saints Resurrection largly.

Thus we may evidently see that what God designed to be performed in the four particulars to be found in the 7th Millennium, as Christs *Revelation* manifests be carryed on in the first times by revealed Predictions and Covenants to the

the Fathers, and their Spiritual Seed through Chriſt; which are alſo explained and confirmed by the following Prophets: all which are witneſſed to by the Goſpels, and Acts, and Epiſtles of the holy Apoſtles; but laſtly, wonderfully, exactly, and moſt excellently explained and illuſtrated by Chriſts Revelation: and what greater or ſtronger evidence of theſe Divine Truths can be conceived or deſired.

Now for the ſecond head, what that ſtate is declared to be from the word of God, (for farther we may determine nothing) which we have ſo largely conſidered in the times of Reſtitution of all things, both as to removing of Evils, and conferring of good upon the Saints firſt bodily Reſurrection, which is their inlet into that happy ſtate that we need here add no more, but that Chriſtians ſhould attentively peruſe, for that reaſon both our ſaid Books which plainly reſolve the ſame.

And for the third, to ſhew in a fit latitude the time when, or the neer approach of that ſtate, it was the main drift of the ſaid times of Reſtitution with their neer approach from *p.* 53. to *p.* 71. upon *Rev.* 21. 5. and again to the ſame purpoſe, from *pag.* 71. to *pag.* 77.

Likewiſe for the fourth, how or by what means Chriſts ſaid Kingdome ſhall be ſet up; not by any worldly means, or any help of man, ſaving by Humiliation, Faith and Prayer, or the like, but only Divinely by the hand of God, only ſuch as are only called by him, *Rev* 19. and *Pſalm.* 149. 9. who as he was ſaid to ſet up the Kingdome of the Stone 1656 years before, *Da.* 2. 44 which in that time hath and doth, and will in a Divine Spiritual way break, *v.* 34. 35. & 44, 45. all the adverſe power of the Mettle Kingdomes, which at Chriſts appearance ſhall all become as the Chaffe of the ſummer Threſhing-floore; ſo God will then give all the Kingdoms of the World unto Chriſt, when he comes in the Clouds of Heaven, *Dan* 7. 13, 14. in the glory of the Father, and his own glory, and of all his holy Angels, and his Saints ſhall then behold Chriſts glory in that ſaid Kingdome which his Father hath given him, as he willed at his death, *John* 17. 24. and tells his little little Flock that it is his Fathers pleaſure to give them the Kingdom, *Luke* 12. 32.

And laſtly, for the manifold uſefulneſs, exactneſs and excellency of *Daniel* and the *Revelation* in connexion together, both for their Subject, Matter, and Order of Times, being Divinely Delivered and ordered for ſuch uſes, (as we have ſhewed) and eſpecially in reſpect of Chriſts ſaid Key in the four laſt chapters of the *Revelation*, of which we have ſaid ſo much in our laſt named Book, and in what we have here added to that purpoſe, to prove ſuch a ſtate ſhall be in the world in the ſeventh Millen. that it is not needful here to ſpeak any thing more thereof. And for a farther example of all we have ſaid, as to the uſefulneſs thereof, for explication of Prophetical Scriptures, we ſhall (as we ſaid) now proceed to ſhow how uſefully and ſurely *Revelation* Interpretation reſolves all paſſages of that nature: We ſhall conſider for a pattern, what we find thereof in that excellent and Divinely perfound Epiſtle of the Apoſtle to the *Hebrews*, who were a people ſpecially concerned in that ſtate.

We come now to give an Inſtance of the great uſefulneſs, & certain exactneſs of *Revelation* Interpretation of all the ſaid Prophetick Scriptures, & of all ſuch paſſages in the New Teſtament as have reference to any of them; and Chriſts *Revelation* ſometimes in connexion with *Daniels* Prophetick Viſions, which appears to me to be an Ordinance of his own holy Spirit for that purpoſe, of which we doubt not but to give a good account, as God may give opportunity.

But for this moſt excellent Epiſtle to the *Hebrews*, a people moſt concerned in that Renewed State of the 1000 years,

the Apoſtle *Paul* (moſt probably) though to avoid their emulation then, conceals his name; yet being chiefly to write of Chriſts Prophetical Office, then comeing into its eminency, under the New Teſtament, writing to them, takes occaſion to inſert much (as it were by the way) of Chriſts eminent Kingly Office in the enſuing ſtate; and Chriſt in his *Revelation* very Divinely opens all thoſe, otherwiſe dark, and (by many much miſtaken) paſſages, as alſo he doth many of his own ſpeeches, in the Goſpels that reſpect that time and ſtate, as was eaſie for us to ſhew (if occaſion ſhall require;) and St. *Paul* in this Epiſtle evidently ſhews himſelf to be that perſon rapt up to Heaven to learn ſuch Divine Myſteries in this Epiſtle.

He begins to Mind them of their Priviledge, with others ſucceeding, that God hath ſpoken to all ſuch now, by his Son, whom he firſt ſets before them by his glorious Titles of being the brightneſs of the Fathers glory, and the expreſs character of his perſon, and then what he ſhould be in the iſſue of his proceedings, as God had decreed both for the things, & times, and way, and means to fulfil them, he had appointed him eternally to be heir of all things in the world: it may be obſerved, that he might well be ſo, for he had made Heaven and Earth at firſt, v. 10, 11, 12. yea but that was but his tranſient act before the fall; but he hath three great immanent and long continued actings to paſs through in his Mediatorſhip; [for ſtill the Dominion of the world is uſurped by the Prince of the Darkneſs of it] and ſo firſt ſaith the ſecond Veyſe farther, he hath made the worlds, *viz.* the *Aeones*, the ſtates, or ſeveral providential diſpoſals; as we opened before: 1. Of the old World. 2. Of the new World. 3. Of the World to come, which he ſpeaks of, *ch.* 2. 5. as we ſhall alſo farther ſhew by Divine Aſſiſtance: and alſo *ſecly*, he by the word of his power upholds all things through all thoſe Worlds, *viz.* the ſaid *Aeones*, or ſtates of them; and laſtly purgeth the ſins of his Elect through them all (as was ſaid before) and ſo *v.* 4. and all the chapter to the end, and throughout chapter the ſecond, he magnifies Chriſts Sonſhip by comparing him with the Angels, ſhewing how far, and in how many reſpects the ſacred Scripture ſets up this Son of God above the Angels; he had ſaid ſomething before of his eternal glory for time paſt, but here he illuſtrates his Sonſhip for time preſent & to come: wherein we may obſerve from Scripture ground that diſtinction of the learned, of Chriſts being eternally *Myr inthe Sine*, or the wiſdome in the boſome of the Father, and *Myr ta reuiyeuer*, the word revealed or manifeſted in the fleſh to be the Son of God, in whoſe face (as being made fleſh, and ſo God-man in one perſon (as ſaith our Apoſtle) all the Fathers glory is manifeſt, 2 *Cor.* 3. 6. & *John* 1. 12, and ſo he is the Fathers only begotten Son at his conception, when the Holy Ghoſt overſhadowed the bleſſed Virgin upon her Faith of the Angels Meſſage at his holy conception, *Luke* 1. and when the ſame ſpirit of holineſs with power raiſed him from the the Dead, *Rom.* 1. 4. *Pſal.* 2. *Acts* 13. and ſo he is called his firſt begotten from the Dead, *Rev.* 1. 5. for Scripture only ſpeaks of his being the Son of God, only in reference to ſome Divine Manifeſtation to be made in time towards his humane nature, whereby God manifeſts and owns him to be his Son; as he was firſt eternally decreed, or Prophetically declared ſo to be, but no otherwiſe; and ſo at his Baptiſme, *Matthew* 3. and at his Transfiguration, *Mat.* 17. at his Aſcention as he prayed, *John* 17. to have as the Fathers Son his former glory, which he had &c. ſo when the Spirit led him into the Wilderneſs to be tempted of the Devil, he brought him to that tryal, If thou be the Son of God, &c. Mat. 4. And at his Death Gods power was ſo manifeſt towards him, that the very Centurion at that diſcouraging ſtate ſtrongly aſſerts it, Truly (ſaith he) this was the Son of God: And our Apoſtle here adds

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one more to come, which is the greatest, the most glorious, and gracious accomplishment of the end of all others before in the world: when he shall be brought again into that world to come [N. B.] which shall, as he there shews, not be subject to Angels, but to the Son of God: so gloriously then above all other times before, to manifest him to be the Son of God, ad his heir of all things, as appointed for that time and state, as his First-borne, higher than the Kings of the Earth, *Psalm* 89. 27. as we shall farther shew, as Christs *Revelation* Explication manifests from *ch.* 2. 5. And our Apostle from *v.* 4. having laid down many glorious Testimonies of holy Scripture for that great Title of Son, *v.* 5. and of his coming to take his Kingdome at his second comeing, *v.* 6. from *Dan.* 7. 13, 14. and of his Kingly Dignity, *v.* 8. when Angels are his Ministring Spirits, *v.* 7. but then at his said comeing again, his Divine Throne which he shall then sit upon, as the Son of *David* will then gloriously manifest also that he is the Son of God, in that it will be to the end of the world, being then ordered by his Scepter of Righteousnes, as *Esa.* 9. as is explained *v.* 9. and the first Foundation he laid, for this Kingdome was his creating Heaven and Earth, *v.* 10. and as he made them, he will also dissolve them in his time, *v.* 11, 12. with *Rev.* 20. 11. but in the last place, Gods spirit directs him, *v.* 13. after his Divine manner, to point out the time of his said Inheritance and Kingdome before spoken of, *v.* 2, 6, 8. and that from that great Oracle, *Ps.* 110. 1. (so often repeated in the New Testament) shewing it will be at the end of his sitting there, which is at his second comeing, or when he brings him again into the world, *v.* 6. and in *ch.* 10. 13. until then (as he shews) he sits expecting the same till that time his foes shall be made his footstool; and *ch.* 2. after he had warned them of hearing God speaking by his Son, *v.* 1, 2, 3, 4. as he doth again towards the end of the Epistle, *ch.* 12. 25. he proceeds to shew the preheminence of Christ in the world to come, which is to begin then, when God shall bring his Son again into the world, as he proved before from *Psal.* 97. which *Ps.* foretels that time & state, and shews then will be the world he there speaks of, and tells them, it was not to be subject unto Angels, but must be to the Son of God, *ch.* 2. *v.* 5, 6, 7, &c. and to that purpose then adds a great Testimony from *Psal.* 8. excellently here explained, *v.* 6, 7, 8. where he teaches that the Creation at first (since defaced by mans fall, and Satans Usurpation and wickedness of Men) which Christ had undertaken to rescue from his Tyranny for himself and those which the Father had given him; for which cause he was made for a little time lower than the Angels, and had made the purchase of the world anew, which after he was to possess; but first he must go to the high Court of Heaven to be gloriously put into possession in due time, and then to return (as *Luke* 19.) to take his said Inheritance, Kingdom & possession, when it is made fit for him at the Renovation of all things, yea for him and his Saints in that time and state here spoken of, as the Apostle expressly saith, *v.* 6. we do not yet see all things put under him: but our Saviours *Revelation Key*, in the four last chapters, gives an excellent account of that time, and Gods way of performing them; and opens all those things (if men would humbly and conscientiously attend to it:) which I well (through Divine Grace still more and more find doth strongly resolve all such things above all that man can say to the contrary) and so as I am well, from his word and holy Spirit, assured, he will make good before long time of his said Inheritance and Kingdome before spoken of, *v.* 2, 6, 8. and that from that great Oracle, *Ps.* 110. 1. (so often repeated in the New Testament) shewing it will be at the end of his sitting there, which is at his second comeing, or when he brings him again into the world, *v.* 6. and in *ch.* 10. 13. until then (as he shews) he sits expecting the same till that time his foes shall be made his footstool; and *ch.* 2. after he had warned them of hearing God speaking by his Son, *v.* 1, 2, 3, 4. as he doth again towards the end of the Epistle, *ch.* 12. 25. he proceeds to shew the preheminence of Christ in the world to come, which is to begin then, when God shall bring his Son again into the world, as he proved before from *Psal.* 97. which *Ps.* foretels that time & state, and shews then will be the world he there speaks of, and tells them, it was not to be subject unto Angels, but must be to the Son of God, *ch.* 2. *v.* 5, 6, 7, &c. and to that purpose then adds a great Testimony from *Psal.* 8. excellently here explained, *v.* 6, 7, 8. where he teaches that the Creation at first (since defaced by mans fall, and Satans Usurpation and wickedness of Men) which Christ had undertaken to rescue from his Tyranny for himself and those which the Father had given him; for which cause he was made for a little time lower than the Angels, and had made the purchase of the world anew, which after he was to possess; but first he must go to the high Court of Heaven to be gloriously put into possession in due time, and then to return (as *Luke* 19.) to take his said Inheritance, Kingdom & possession, when it is made fit for him at the Renovation of all things, yea for him and his Saints in that time and state here spoken of, as the Apostle expressly saith, *v.* 6. we do not yet see all things put under him: but our Saviours *Revelation Key*, in the four last chapters, gives an excellent account of that time, and Gods way of performing them; and opens all those things (if men would humbly and conscientiously attend to it:) which I well (through Divine Grace still more and more find doth strongly resolve all such things above all that man can say to the contrary) and so as I am well, from his word and holy Spirit, assured, he will make good before long time pass: Now that this world to come is to be taken (besides what was before said) all fitly leading to it, as by Gods Spirit so Divinely ordered: note farther, *v.* 5. it is 1. stiled οἰκουμένη, an habitable world: and 2dly, it is spoken of to be when God brings his Son again, *viz.* the second time into the world, *v.* 6. πάλιν the Adverb there is joyned with the Verb, and ὅταν δὲ points it out to be a special distinct time and matter he speaks of, though also another proof of his Divine Sonship because then at his second comeing all the Angels must Worship him, and it is as was Propheſied of before, *Psal.* 97. 7. and of that state (which largely might be made thence to appear) the Verb εἰσαγάγῃ also is of future signification answerable to the time and state of that Propheſie, and some Fathers, and even some Papists have so understood that time, to be

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Christs second comeing; of which, much more might be said, but this is to me above all, I am sure Christ explains all these in this sence in the *Revelation*, as our two last books (if rightly understood) do manifest: I thought to have spoken of many things more in this Epistle so ordered by Christs holy Spirit, as I find them to this purpose, as in *ch* 11. many things of the sufferers and Covenants to *Abraham*, *Isaac*, *Jacob*, and others; but we have spoken of them partly in our *Key*, p. 7, 8, 9, &c and in our said last Books: and of the Communion in the New Testament state then, *ch*. 12. which also we spoke of in the said Books, and more in our Tract on *Jer*. 3. 17. and because we have but a short Introduction in hand to our intended short Scheme (if God will) we will be satisfied with thus much at present to our present purpose. The like exposition I have from Christs *Revelation*, of what St. *Paul* saith of Christs first comeing, and the first Resurrection of the Saints, 1 *Cor*. 15. after he had risen above 1600 years before, as their first fruits, to sanctifie and effect their Resurrection afterwards at his second comeing, *v*. 23. and (*ειτα deinde*) intends 1000 years after (as Christ teacheth) shall be the end, which will be when he shall have put down all Rule and Authority and Power, that is chiefly (as Scripture witnesseth) *Ezekiels* Gog and Magog, and shut up Satan in the bottomless pit for 1000 years; and after that destroy the last Gog and Magog, *Rev*. 20. 8, 9. and cast the Devil into the lake of Fire, and the last Enemy, Death, will be destroyed, with the Author of it, the first Soul Murtherer, and sin the effect of his wickedness, and also the matter for death to work upon will be taken away, which are the destroying of death, (none remaining from thence in the world in the natural life) but after the said 1000 years shall be that Mistery of the general Rapture, which he speaks of, *v*. 51, 52. at the last Trump; at his descending with a shout (as also the same Apostle speaks) at his last comeing (which I believe from the same warrant) he speaks of, 1 *Thes*. 4. 15, 16, &c. as distinguishing his bringing with him all that sleep in Jesus, which he had called the appearance of Christ with all his Saints before, *ch*. 3. *ult*. from this last, when those dead in Christ (*viz*. all that departed in 1000 years before) shall rise first then, that is, before the wicked at the last Trump then: both which sorts are these our Saviour calls the rest of the dead that rose not till 100 years after, or till the 1000 years were finished, *v*. 5. the first said Resurrection of the Saints is *Rev*. 20. 4, 5. (as Christ there exactly distinguisheth both of them) and this may be observed by humble and conscientious seekers to be resolved: which Resolutions of these Texts I do upon good grounds believe shortly will be approved by Christ himself at his comeing, and how matchless a Resolver that *Revelation* (so called) with a witness is, (and in some things with *Daniel* also) such as rightly seek by it as they ought, I doubt not but may more and more by their own Experience find, and in the interim (after all present gainsayings) yet with declared willingness to give a Christian-like account to all serious persons, &c.) I bless and magnifie the holy name of God my heavenly Father in Christ my gracious & merciful Redeemer, & of the Lord the Spirit my Sanctifier & Teacher (to my great comfort and satisfaction) of these and many like Divine Truths (couched as he hath been pleased to lay them down in his holy Word) & for others I only here pray, saying, Blessed and Holy Trinity of Persons! in the Unity of the Divine Essence; open the eyes of thy faithful servants in these times, to understand the holy Scriptures respecting that said world to come, at Christs second comeing, as our blessed Saviour after his Resurrection opened his Disciples understandings, *Luke* 24. 45. then to see the things before, and at his first comeing, and especially respecting his Death and Resurrection, then newly past, &c, *Amen*.

We might here note hat strong confutation might be taken against Pelagian, Arminian, Popish & Socinian Errours, & many others; & excite all to get true Grace as the best security of all good; & to that end lay aside worldly & wicked projects in the world, and keep close to God in the use of all good means, and that Great Persons should kiss the Sun, &c. *Psal*. 2. but we are forced now only to hint thus much.

FINIS.